Masterj liber

AN EX HORTATI=ON TO styrre all Englyshe men to the defence of theyr coun-treye, made by Richarde Morysine.

Masterj liber non quidem ex dono sui alicuius sermi, sed tu ex iudicio sui amici Besoni

Suffragijs

L BE IT THE kynges highnes is, and hath bene a longe season in leage with all christen princis, and hauyng gyuen no iust cause of breache, to any of them, myght rather loke for kyndenes, than thynke to receiue any displeasure at theyr handes; Yet for as moche as guyle may be, where none can be mystrusted, and decepte hydde, where great cause of frendeshyp is, me thynke, whan tokens of peace are taken awaye, and manye suspitions of warre lefte in their places, loue and dewetie bynde all englyshe men, both to say and do, al that they iudge to be for noble Englandes honour, welthe, and safetie. I knowe ryght well, that the office and parte of all good men is, to desyre peace, concorde, and ernest amitie, betwene nation and nation, and yet if ennemies assaute vs, it myght well be accompted extreme madnes, and we more than madde, not to auoyde our owne slaughter, yea though it were with the slaughter of many other. God gaue

not the swoꝛde vnto kynges onely to pu-
nyshe theyꝛ subiectes, whan they trans-
gresse, but to defend them from the vio-
lente power of theyꝛ ennemyes, to kepe
them from rauen, spoyle, and foꝛce of fo-
reyne powers. Foꝛ, whan the people of
Israell sought a kynge of god, they laide
nothynge moꝛe foꝛ them, than that they
myghte haue oone, vnder whome they
might fyght, one, by whose policie, wise-
dome, and courage, they myghte abase
the pꝛyde of suche, as shoulde offre them
wꝛonge. and that it myght be the easyer
foꝛ a kynge to defende his subiectes, god
caused Samuel, to vtter vnto the people
a kynges power, where amonges many
other notable thynges, whiche of pur-
pose I nowe let passe, thus he saythe to
them. Your kinge shal take your sonnes,
and sette them in his chariottes, some he
shall make hoꝛsemenne, some ronners a
foote by his chariottes, some trybunes,
some centuriens, some makers of his ar-
mure, some makers of his cartes: ye shal
serue hym without grudge. foꝛ cry ye ne-
uer so moche, the loꝛde wol not here you.

Certes

Certes, it were a great yoke for a kynge, to be bounde to defend his people, if they were not toyntely bounde to obeye hym. But for as moche as all men within the reache and dominion of a prynce, are by goddis worde commaunded to be obeysaunt to his hestes and pleasure, not only for feare of punyshement, but for consciences sake, there is no doubte, but as subiectes are to be kepte from iniuryes, peryll, and slaughter by theyr kynge, an heed proupdynge for the rest of the members: so muste they all be redy, not onely with bodies, but with their goodes also, to see their souerayne in sauegarde, to se their countreye defended. We see nature hath taught the handes, whan a strooke is offered vnto the heed, to caste thyem selfe betwene the stroke and the heed, euen in greatteste ieoperdies. The arme is ofte tymes cut of, where if it stode stylle, it had not bene touched, the woumde beinge profered to the heed. And yet, what arme is there, but it hadde rather receyue a blowe, ye rather be cutte in peces, than suffer the blow to go, whither it is ment:

If men coulde as well see the danger in a body politike, as they canne in a bodye naturall, we shulde lyttell nede any commandement of god, to obeye, serue, and loue our rulers. Lyttell nede any examples to prouoke vs to fyghte our selues, and to leaue them in safetie, if we coulde percepue the losse that a countrey susteyneth, whan it loseth a good gouernoure. Kyng Dauid, where as his people was goinge ageynste Absalome and other rebelles, sayd to them, I woll also go forth with you. Noo syr, saythe the people, ye shal not go, for whether we fle or be slain, ye shall euer be able to haue a newe host. you alone are counted for x. M. men. It is a princis parte, to se that his subiectes haue capitaynes, vnder whom they may shewe, what hartes they beare to theyr countrey, what loue they owe to theyr soueraygne: A princis offyce, to prouyde, that the capitaynes haue men wel furnished, welle appoynted, mete to doo their feate. And as kinges are bound to omyt nothynge, that they iudge woll serue for the defence of their people, soo is it the

bounden

bounden duetie of all subiectes, of what degree so euer they be, to serue theyr contreye in suche sorte, as theyr prynce and heed shall appoynte them. He that redeth the hystoryes of Ethenickes, and seeth, what they dyd for theyr countreys sake, can not but thynke, that christen men lytell nede any exhortation, to sturre them to the defence of theyr countrey. The examples of them are so many, so wonderful, that if nothyng els moued vs, shame me thynke were inoughe to compell men of any honest nature, not to be soo farre behynde theym, with whome they wolde thynke great scorne to be compared. Let there be nothynge els to inuite vs, to the loue of it, beside theyr dedes, maye not shame, if duetie be not able, enforce men christened, men professynge Christis religion, to shewe, that they haue lerned as moche by Christe, as ethenickes and paganes toke of naturall influence: whan they had done what they could, spending bodyes, goodes, and lyues to, for theyr countreys sake, howe lyttell was the reward they loked for? what other thynge

ſoughte they, than honeſte fame, of that they ſo honeſt doynge. Plutarche wry-teth a ſtraunge ſtoyre of kynge Midas ſonne. There was, ſayth he, in this kin-ges realme Phrigia, a great gappynge of the erthe, moche water ſwellynge out of it, hurlynge downe as many houſes as ſtode any thynge nyghe. Ancurus, the kynges ſonne, boyne to inherite after his father, a ponge man, maryed wonderful moche to his contentation, hearynge of ſuche as toke vpon them to knowe, howe goddes ire myght be lenified and aſſwa-ged, that this breache of the erthe wolde cloſe ageyne, if ſome one lepte into it, An-curus I ſaye, a frayde, leſte ſome other ſhoulde haue preuented hym, kyſſed the kynge his father and his wyfe, and forth with fell into that gappynge erthe. This breache dyd but lyttell hurte, it had ſun-kyn but a fewe houſes, and all be it men thought it wolde haue ſunken moo, yet percaſe it myght haue gone to gether a-geyne, though he had kept hym ſelfe out of it. Undoubted it myght haue done ſo, but loue ſeketh noo percaſes, ne vſeth any

delayes

delayes, where greatte peryll axeth pre-
sent helpe. His deathe was very certayn,
and he wonderous vncertayne, whether
by that his deathe, his countrey shuld be
ryd of daunger or no.

¶ Curtius that noble Romayne, dyd e-
uen vpon lyke occasion, the lyke for his
countreye. If these men had ben put to
forbearynge a lyttell money, their coun-
trey beinge in ieoperdy, their ennemyes
assautinge them, trowe ye, they that thus
loste their lyues, or rather bestowed them
vppon their countreye, wolde haue sta-
gard at the gyuynge of a lyttell moneye?

¶ The Lacedemoniens slewe Xerxes am-
bassatour, contrary to the lawe of al nati-
ons, whiche wol, both in tyme of peace &
warre, al ambassatours to come safe and
go safe. They were not longe after, very
sore plagued, with a gret pestilence, whi-
che they toke as sẽt for that their vltrage.
And where as it was thought, the sicke-
nes encreasynge dayely more and more,
that some of them, muste of necessitie go
to Xerxes, and there by their owne death
satisfye for hym, whom they had wrong-

fully slayne, Spartius and Bulides. ii. very welthy citezins, wente thither, and there desyred the hangeman, they might be trust vp. These mē passed littel of lyfe, where they had but a slender hope, that theyr death myght profit theyr countrey. ¶ Gaius Marius dreamed, that if he did offer vp his doughter Calphurnia in sacrifice, he shuld ouercome the Cymbri-ens, fyerce and cruell ennemyes to his countrey. In the mornynge, callyng his dreame to mynde, sory to slee his dough-ter, soryer his countrey shulde stande in ieoperdie, he toke a knyfe, and folowed his dreame. Erecteus, a man wonderful moche in loue with his dowghter, vpon lyke occasion dyd euen the same. But to passe ouer manye an hundred hystoryes, worthy all eternall memorye, I can not without moch my disprayse, suffer noble Themistocles, to lose his prayse. This valiant capitayne, not withstandyng he hadde done more honour to Athens his countrey, then did almost any other, was in spyte of all his memorable victories, banyshed Athens. vndoubtedly if there

were

were any cause, that myght make a man enemie to his cõutrey, Themistocles had sure a iuste cause, to be vtter ennemie to Athens. He was than exiled, whan there were fewe pryncis, fewe nations, vnto whom, for the defence of his countreye, he had not done some displeasure. The choyse was so euyll, the shyftes so fewe, that he was constrayned to seke fauoure at Xerxes hande, kynge of the Persians, whom he had not longe before discomfited in battaile. which Xerxes in loue with vertue, taken with noble courage, yea thoughe it were in his ennempe, coulde not but highly interteyne Themistocles. To be shorte, there was no man lesse beholdyng to his countrey than he, no man more bound to Xerxes than he was. The kynge laye sore vpon hym, oft prayenge hym, that he wolde conducte his hoste ageynst the vnkynde Atheniens. Themistocles styll refused it, and where as the kyng wolde make no ende of entysynge hym ageynste his countreye, he neyther kyndynge in his harte to do soo, neyther intendynge to deceyue a kynge, whome

he

he had founde so beneficiall, thoughte it a lesse faute to ridde him selfe by poyson, than to go with an armye ayenst his natiue countrey.

¶ Cretinus Magnesius, his countrey beinge at warre with king Mithridates, gaue his assent, that one callid Hermias his great ennemy, shulde be capitayne ayenste Mithridates, promysynge by solempne protestation, that he wolde in the meane season banysche him selfe his countrey, leste there might ryse some tumult & busynes by their two factions. But Hermias, knowynge Cretinus, to be the better capitayn of both, for the loue he bare to his countrey, gaue that honour to his enemie, and after banished hym selfe his countrey, tyll the warre was at an ende. Percase the byshop of Rome is perswaded, that men here ar of two sortes, some yet remaynynge his true frendes. Reynard his man, may put this in his heed. But I truste they bothe be decepued. I truste there be verye fewe, but they feele their knowlege moch enlyghtned, sithēs this good father, with his trumpery and

baggage

baggage departed hens, enforced to dis-patche his wares in some other markets of fooles, Fewe I thynke but beynge brought from suche a sorte of errours, in to so many truthes, truthes that soo do quiet all troubeled consciences, but they fynde greate causes, to be gladde of the chaunge. The way, that was this many hundred yeres kept shutte, is nowe, god and the kynges highnes be thanked, laid open. God unstilleth his fayth in to mans harte, by his appoynted ordynaunce, that is by worthy herynge of the gospell. All men, sayth saynt Paule, that cal ryghtly vppon the name of god, shall be saued. But howe, saythe he, can they call vpon hym, in whome they beleue not? Howe can they beleue hym, of whom they here not? how can they here of him, if no man preache hym? howe can they preach hym, that are not sente? so that we se by this gradation, the onely waye to the knowe-lege of fayth, to the stickynge vnto godes promises, is herynge his worde. This waye is layde open, knowledge approcheth, errours are takynge their viage.

The

The bysshop of Rome, forseinge the damages that ensue to hym and his, by the commynge forth of goddis word, knowing also, howe moche his vantages may dayly encrease, if errours be reteyned in all christen kyngedomes, doth and wolle do what he can, to ouerrunne this waye, with a pestyferouse Poole, that floweth out of course, that seketh ayenst nature, to destroye the heed, from whens it fyrste dyd sprynge. The bysshoppe seeth, if we walke in this waye longe, he must walke to that he came fro, that is, to pouertie, to preachynge, to humilitie, and to obeysaunce. This is it, that wryngeth hym, at this he fretteth, for this he sturreth all these coles. They are lyttell acqueynted with the bysshop of Romes practises, that thynke, he styrreth prynces ayenste vs, for any loue or desyre he hath to auaunce goddis honour. His hole actes declare hym to meane al thinge rather than that. Who can beleue, he wolde take such peines, susteyne suche charges, to seke oure helth and safetie, whan he treadeth them vnder his fete, at his owne dores, whiche

fayne

fayne wolde enter into our religion, and may not? He hath dwellyng in his owne citie of Rome many, that moche couet to be christened, whom he wol in no case receyue, excepte they forsake all theyr goodes, and gyue theym hole vnto hym. I meane the poore iewes, whiche are soo spoyled of hym, whan god gyueth them his greatest giftes, faithe and affiaunce, that theyr synnes shall be forgyuen, that it wolde pytie an hethen harte, to se his tyranny ouer them. If it please the holye gooste, to call any of theym, to Chrystis feyth, this good father, starteth betwene them, and saythe, there is a playne texte, excepte a man renounce all that he hath, he may not be my disciple. Is not this a good shepeherde, that wolle not receyue shepe, which are strayed from the flocke, except they gyue hym money? A iewe for money, is made a ryght christian. And a right christian is taken for a miscreaunt, for a iewe, for a turke, if he refuse to giue a pounde for that is not worthe a penye. This good byshoppe loued vs excedyng tenderlye, as longe as we gaue to hym frankely

frankely our siluer. He gaue vs pardons plentuously, which brought vs far from purgatory, euen the nexte waye to hell: but now, that we se his chaffer is naught worthe, and therfore woll gyue naughte for it, this good father, hathe chaunged his affection, and is so farre in loue with oure soules, that he wolde with swerde seke for them in our bowels. I wol graũt hym for a while, we were, as he and his are, in errour, in blyndenes, if he loued vs, as surely he wolde, if he were our father, as he calleth hym selfe: if he loued vs, wolde he seke the distruction of oure liues, we beinge in an euyl belefe? Dought he not rather, if he were but a good christen mã, to knele on his bare knees vnto god, and desyre hym, our bodyes myght kepe our soules, whyle we were better instructed? If we were in a wronge feythe, dothe not he slee our soules, if our bodies by his meanes be slayne, er we tourne? Coulde he thus do, thus entende, if he were goddes vicar? If he loued our soules? if he sought to bryngе vs to saluation? Peter pence make Paule to do as he dothe.

dothe. Our holy father enioyeth no lenger our goodes: this losse greueth hym sore, and yet he feareth therample worse then the dommage. He is a fraude, lest if god prosper vs, that other kynges woll also passe as moche of hym, as our moste noble kynge doth. We be gone from him to Christe, whiche saythe, *Qui venit ad me, non eijciam eum foras*, He that commeth to me, I woll not se hym caste out of dores. Let our good father, which in very dede, is moche meter to be a hogherde, than a shepeherde of men, let hym curse, vntyll his tonge faule into hel, they shal be blessed, that god blesseth. Let hym order his byndynge and losynge as luste leadeth hym, There is one, that woll one day, se his sawsy power tyed shorter. For what I pray you is lefte for pryde to chalenge, whan he ones taketh vpon him to bynde that, that god commaundeth to be leuse, to leuse that, that god in any wyse woll haue bounden? God woll all subiectes, peyne of eternall dampnation, to obeye theyr princes. This good interpreter of goddes wyll, whan affection, geyne, or

feare of losse woll, delyuereth all princes subiectes from the bondes, that god hath knyt them in, and gyueth them pardon, that leue theyr deutie, that breake goddis commaundemente, and curseth all them that wol not folowe his malice, and withstand goddes pleasure. Peter and Paule toke vppon theym a power, and yet they graunted it to be cancelled within certayne lymyttes, they wente not oute of theyr bondes, they wolde not passe theyr rayles, but sayde, they had power to exhorte men, power to edifie, to reconcyle, but no power to scatter, to spoyle, to dystroye. This good father, is of an other schole, a student of Rome, taughte in the consistorie of cardinalles, where thoughe there be fewe good made, yet, there commeth fewer good thither, but they depart as euyll, as they that be theyr reders. It is with them a gaye schole poynte, without any drede of god, to breake that louely bonde, whiche god hath ordeyned and set in nature, to holde to gether, to preserue and meynteyne a thynge in this worlde for mannes welth and safetie most

nedefull,

nedefull, ciuile ordynaunce, obeysaunce of the members to the heed, of the subiectes to their soueraygne. What thynge is more beneficiall vnto mannes lyfe, than polytyke order, than mutuall societie of men, knytte togyther in iustyce, temperancie, modestie, and honest lybertie, one to helpe and comforte an other, one to instruct and teache an other, in al thynges, but in especiall in matters belongyng to god, and suche as maynteyne this societie? God ordeyned kynges, magistrates, and rulers, commaundynge theym to be honoured, euen as fathers are of theyr chylderne. This is the fyrste precepte of the seconde table, wherein god setteth a polycie, and teacheth the workes necessarye vnto mannes lyfe. He sheweth of all thynges this to be the fyrste, that some rule, and some obeye. Obedyence vndoubtedly is the knot of all common weales, this broken, they muste needes runne all heedlonge to vtter destruction. God woll in any case, subiectes owe this obedience to their rulers, he woll they be dettours of this, and neuer to cease the

payenge of it. He requireth not only ser-
uyce of our bodies, to be at oure pꝛincis
commaundemente, but that our hartes,
honour and serue his hyghnes, with all
loue and fayth fulnes. Marke howe this
good Romyshe vycar, supplieth his ma-
sters office, he giueth remissiō of synnes,
to theym that offende depeste in this pꝛe-
cepte: and curseth all theym, that hate
not goddis commandment. Good cause
he can not haue to do so, and yet he kno-
weth, his thꝛyft is paste, if goddis com-
maundementes be kepte, and his curses
not set by. Who wolde thynke, that god-
dis vycar, coulde call pꝛincis, that were
goinge ayenst the turke, to tourne their
foꝛce vpon chꝛisten pꝛinces? who wolde
thinke, that he hym selfe coulde be of any
good belefe, beinge farther in loue with
turkes, whiche seke nothynge moꝛe than
the vtter ruyne of Chꝛistis faythe, than
with vs, that refuse with our moneye to
mainteyne his pꝛyde ayenst god and his
holy woꝛde. Errours haue set his chayꝛe
alofte, he seeth trouthe must nedes abase
hym. He wꝛyteth, he sendeth, he calleth,
he

he cryeth for helpe vnto all prynces. If some of them, seduced by false persuasiõ, shal set vpõ vs, bicause we haue left idolatrie, dryuen away deceytfull hypocrisy, that thus many yeres haue lyen lurkyng in celles, keppnge by force and crafte the place of Christis religyon. Whan euer had Englande so good a cause, to fyghte as nowe? Whan euer myght we goo to fielde with better hope of victorie, than nowe? Were it possible, that they shulde haue better hartes, fyghtynge ayenst relygion, ayenst goddis worde, and soo ayenst god hym selfe, than we, that fyghte for the mayntenaunce of all thre? Canne they haue better wylles, to loose bodyes and sowles, than we to saue bothe? shall they take peyne, to come so farre, to seke their owne sorowe, and we not step oute of our doores, to defende our welth, our countrey, our selues? haue they, yea can they haue greatter causes, to hate Englande, than we to loue it? If they passe not of goddis wrothe and vengeaunce, so that they may brynge vs in to captiuitie and bondage, shall not we, beinge as-

sured of goddis fauour, as longe as we fauour his worde, his name, his glorye, mete with these, not so mochе oures, as goddis ennemyes: I muste here saye a thynge, that I thynke woll make a good sorte of vs angrye at the leaste. Certes, if we be not, as one reported vs, it myghte make vs vpon occasyon, not onely redy, but very desyreful, to spende, yea though it were a good quantitie of bloude, in so honest a quarell.

¶ Not longe sithens, a gentil gentilmã, (I myght saye he was an ambassatour, but than percase men wolde go nyghe to gesse whome I meane) made, at his retourne home, this report of vs: Thactiuitie of Englyshemen hath ben great, if hystories be true, but if I may iudge by any coniectures, it is nothynge so nowe. I se neyther harneis, ne weapons of mãhode amonges them, they haue bene of good hartes, couragyouse, bolde, valyaunt in martiall feates: But those Englyshe men are deade.

¶ If we had none othet cause to fyght, beynge prouoked with the assault of our ennemies

enemies, wolde not this contumely, this ſpytefull tale, make vs ſhewe vnto ſuche repoꝛters, that as longe as Engliſhe bodies remayn in Englande, they ſhall alſo fynde Englyſſhe ſtomackes, Englyſſhe handes, Englyſſhe hartes. Weſe verye cowardes can euyll abyde to be ſo called and taken: and are Englyſſhe men nothynge ſtirred, to be thus counted, and of them, that are in dede but verye daſtardes? What thynge had Englande euer, that it nowe lacketh, bõdage of the ꝓoude tyꝛante of Rome laide apart? were there euer at any tyme in Englande goodlyer bodies, cleaner made mẽ, then there be at this day? were there euer mo thynges to ſet hartes in courage, thẽ there be at this houre? were there euer mo rewardes foꝛ vertue? mo? nay halfe ſo many, as there be nowe, ſythens Englande was Englande? were there at any tyme mo euydent ſygnes of goddis fauour towardes vs, then haue ben theſe many yeres?

¶ We maye nowe ſee, if we be not blynder then betels, why god ſuffered ſuche a nombꝛe to ryſe in the Noꝛth, and after to

do no hurte to this realme, but rather ex-
cedynge moche good. for beſydes, that
ſuche were weded away, as myght haue
done hurt, if our ennemies had come be-
tymes, how dyd that commotion forny ſh
almoolte all Englande, with weapons,
with harneys, and other thynges neceſ-
ſarye for warre: howe ſone were both the
Sotherne and Northene men in a redy-
nes, wantynge nothynge fytte, eyther
for men that intended hurte to other, ey-
ther for theym that purpoſed theyr owne
ſafetie? Howe many ponge Jentylmen,
that then were aſhamed they coulde ryde
no better, ryde wel now: how many, that
then lacked almoſte all thynge mete for a
warryer, be nowe fornyſſhed for all aſ-
ſayes, God vndoubted dydde moche for
vs, that of ſo euyll a thynge, we receyued
ſo many commodities, Harnes, bowes,
bylles, gunnes, with the reſt of the forny-
tures for ſouldiars, were prepared then.
See the goodnes of god, that wold them
all to be prepared then, and all to be pre-
ſerued hole, ſounde, vnhurte for a better
ſeaſon. They were commynge, whether
they

they dare come on or no, we shall se: they were commynge I say, ageynste whome our bowes oughte to be bente, to whose hedes our billes owe blowes, into whose bosomes our arrowes ought to crepe. Pitie it is, that men shulde be so mad, to couet theyr owne miserie, rather than to suffer vs in welthe, greate pitie to see, oone christen armie ayenste an other. But for as mocheas they seke to doo vs iniurie, and we only to put of wronge, if it be offered, we nede not doubte, but he woll be with vs, for whose cause we be compelled to fyghte. They can not be to fewe, that haue god on theyr side. They haue a feire bende of men, that haue a good cause, a good quarel to stande in. I wol for a season imagin vs to be the weker side, fewer in nombre, of lesse power thanne our aduersaris are, I woll not yet speake of the feates, that Englisshe men haue done in battayles.

Well, we be not so many as our enemies are, what if we be fewer, yea and man for man of mochelesse myghte then they are? Haye not the sondry promyses

of god, the manyfolde hiſtories of ſcripture, whiche proue hym iuſte and trewe of his promyſe, make vs lyttell to paſſe, of what nombre and strēgth ſo euer they be: who ſo dwelleth vnder the ſhadowe of the almyghtie, hym, as Dauid ſayth, god couereth with his wynges, and kepeth ſafe vnder his fethers. I knowe ſayth he, the lord helpeth his annoynted, and euen frome heuen hereth theym. Some truſte in charyottes, ſome in horſes, but we, in callynge vppon the lorde. God can, and oft tymes doothe pyne man and beaſt, euen in the myddes of al plentie. God whan his wyll is, fedeth, where no foode is to be found. And as folyſhenes, whan hym luſteth, confoundeth the wittes of the wyſe, ſoo weakenes, where god ſetteth to his hande, worketh wonders, and ſturdy ſtrength ſtandeth in no ſtede. It is the lorde, ſayth Daniell, that on highe ruleth the kingedomes of men, gyuinge them to whom he wol. God can as wel be no god, as not trew of his promyſe. he ſaythe, who ſoo honoureth me, him wol I make honorable. In an other

place,

place, the same god sayth, speakynge of kynge Dauyd, Bycause he hath sette his loue vpon me, I woll se hym rydde from all his troubles, I wol defend hym. why so? it foloweth, he hath knowē my name, he seketh my glorie: and therfore whan so euer he calleth vppon me, I woll here hym. yea I am with hym in all his calamities, and wol delyuer hym from them, I woll sette hym higher in honour, sende hym longe lyfe, and shewe hym his saluation.

¶ God maketh not this promyse vnto kynge Dauid aloone, but vnto all kynges that hartily seeke his glorye, for as god promysed that vnto hym, vpon consideration, so fyndynge the cause, in any other prince, for whyche he bounde hym selfe to be good vnto kynge Dauyd, he faileth nat to performe now, that he than promised. We haue plentifull examples of this. God suffered the Moabites and Ammonites, to set vpon good kyng Iosaphat, to trouble hym with warre. This good kynge complayned, and made his mone. vnto whom I praye you? vnto the

lorde,

lorde, from whens commeth all helpe, all ayde, and succour. What sayd he? euen that that all princis, troubeled with to great a force, ought to say, he sayde thus, The Moabites, the Ammonites, the inhabitauntes of Seir, ar come in batayle ayenst vs, wolt not thou our god, se them iudged, se them punyshed? We haue no might ayenst this great nomber, that setteth vppon vs, we wote not what to doo, but our eyes, o lorde, be caste vpon the. The lorde streight harde his praier, puttynge in Jezaiels mouthe these wordes that folowe. Thus saythe the lorde vnto you, be not a frayde, or faynte harted, by reason of this greatte multitude: For the warre is not yours, but Goddis. On the morowe, kynge Josaphat, after his coming forth towarde his ennemies, sayd in this wyse to his army: It is not your partes, at the leaste it shall lyttell neade, that ye fyght in this quarell, come forth, stande, and beholde the helpe of the lorde, which is with you, feare not, let not your hartes fayle you. Harken vnto me Juda, and ye inhabitours of Hierusalem. Truste the

lorde

lorde your god, and so shall ye contynue, beleue his prophetes, and than shall ye prosper. Whan he had sayde thus, he cõmaunded his syngyng menne, with this songe to laude god. *Prayse ye the lord, for he is gratious, his mercy endureth for euer.* Whyle they were thus giuing laudes vnto god, there rose a sedition amonge their ennemies, whiche ceassed not, tyll they were all slayne, not one lefte alyue.

¶ Amasias prepared a great hoste, supposynge throughe the multytude and strengthe of his army, to vanquyshe his ennemies. The man of god (as they called hym) came to Amasias, and sayd, syr let not the armye of Israel goo with the, for the lorde is not with Israell, neyther with any of the house of Ephraim. If thou wylte neades haue them, make thy selfe as stronge to battayl as thou canst, thou shalt se, god wil make the fal before thyne enemies. Here Amasias commandyng them of Ephraim to retorne home agayne, went with his owne host, a small nomber, and slewe. x. M. of his enemies, and toke other. x. M. alyue, whome the

army

army of Juda, caried vp to the toppe of a rocke, and so hurled them downe.

¶ Kynge Josias, with all godly reuerence, toke vpon hym the defence of true religion, the maintenance of trewe worshyppynge of god, he beate downe the Idols, he cut downe their woddes, and distroyed theyr hyl aultars. Al princis about hym, feared hym, none so hardy as to offer hym battayle, princis had lerned by longe experience, howe lyttel greatest power seruety ayenste them, whome god defendeth.

¶ Ezechias a godly prynce, of feruente zeale, styll occuppyed in clensynge his realme of idolatrie, was greuously assauted by a pusant host of Sennacherib the emperour of the Assirians, in soo morhe that he was required by hym, to yelde vp Hierusalem. Ezechias turned hym from the helpe of mē, to the ayd of god, whom he entierly besought, that Sennacherib myght be an example to al empyres and kyngedomes, that the onely god of the Hebrewes, was the trewe god. he hadde streight comforte. God sayde vnto hym,

Senna-

Sennacherib shall not come in to the cy-
tie of Hierusalem, he shall caste no darte
in to it. &c. The same nyght the aungell
of the lorde went in to the Assirians ten-
tes, and slewe aboute an. C. lxxxviii. M.
of them. Thus Sennacherib was fayne
to retourne home agayne, where pray-
enge to his Idol, two of his own sonnes
slewe hym.

¶ In these exaumples who seeth not,
how stedfastly god standeth with kinges
that stande with hym: howe he styll hel-
peth, whan all mans helpe is paste? Had
not Mardocheus ben hanged, if god had
not kept the kynge wakynge: Who wold
haue thoughte, Daniell coulde haue es-
caped? how vncredible is it to reson, that
Abram, haupnge but. iii. C. and .xviii.
seruauntes, shulde vanquyshe. iiii. kyn-
ges, with all theyr force and power: how
vnfaythefull are they, on the other syde,
that hearynge god saye vnto hym, feare
not Abram, I am thy protectour, thy re-
warde shalbe great out of measure, woll
not thynke, he shulde haue conquered an
hole worlde, if it hole hadde come ayenste
hym:

hym: God ofte proueth his electe, sen-
dynge them many sooze bzontes, he lea-
ueth none vndefended, that constantelye
putte theyz affyaunce in hym. Howe ofte
was that noble capitayn Moses, in gre-
test perylles, daungiers, and distresses:
Myghte not reason haue bzoughte hym
in full dyspayze, whan he caryinge the
people of Israell frome Aegipte, had at
his backe a myghty, a cruel enemie, and
befoze hym the magne see: Moses dou-
ted nothing, but that the sees wold make
hym a dzye pathe, to conuey his hoste by.
They dydde so, of ragynge waters, they
became quyet walles, standynge styll on
bothe sydes, gyuinge safe passage, to the
Israelites, and abydynge proude Pha-
raos commynge, whom with al his hoste
they swalowed vp, not leauynge oone a-
lyue. It is as Hieremie sayth, Blessed is
he, that putteth his trust in the lozd. God
sayth euen as moche by his prophete E-
zaye, I am the lozde, saythe he, who soo
putteth his truste in me, shall neuer be
confounded.

What troubles suffered good Iosue,

Moses

Moses successour? What battayles susteyned he, before he coulde driue the. vii. wycked nations out of the lande of promyssion? and yet he knew, god coude not deceyue hym, whiche sayde, As I was with Moses, soo woll I be with the, neuer forsakynge ne leauynge the. Wherfore his enemies vanquyshed, he conducted his people into the land of Canaan, maugrey the malyce of all those fyerce nations.

¶ Certes, who so is leadynge his subiectes to the knowlege of goddis worde, to the workynge of his wyll, may wel assure hym selfe, that god woll assyst hym, though that the tyrant of Rome, accompanied with a. M. legions of dyuels, bestowe all their strengthe and malyce, to the hynderaunce of so godly a purpose. Dauid, beinge dryuen oute of Hierusalem by his sonne Absolom, and suche as rebelled with hym, brake his griefe vnto god, not doubtynge, but he shulde come agayne to his right well inoughe. If he nothyng mistrusted, to recouer Hierusalem, beinge lost, and in the handes of his

ſonne, whom a great parte of his realme moche fauoured, ſhulde we thynke it an harde matter to kepe ours from theym, that we all haue greatteſt cauſes to hate? If they truſte in a traytour, that can doo nothinge, but vtter his owne malice and folyſhenes, vnto whom all examples of ſcripture, tyzetten a ſhamefull ende, ſhall we, hauinge a pzince our capitayn, vnto whome god byndeth vs to owe all dewties, whom god alſo pzomiſeth to defend, not make this trayterous Cardynalles bloudy hat, couer a bloudy pate? Wight not therample of Choze, Dathan, and Abiron, pzeache to hym, and all that folowe hym, ſome ſtraunge kind of dethe? Abſaloms father moche deſyzed, that his ſonne myght ſcape vnſlayne, commaundynge his capitayns and ſouldiozs, in any caſe to ſaue him aliue: his father wold fayne haue had it ſo, but god wolde none of it. Dauid ſayde, *Saue my ſonne Abſalom.* Joab, chiefe capptayne, harde his commaundement, and yet whan he ſawe hym hange betwene the bowes by the heare, he coulde not but rounne hym thzoughe with

with his launce: Kynge Dauid wepte, and wyshed to haue boughte his sonnes lyfe, with the losse of his owne. But god, that beareth noo suche blynde affection, woll alowe no such chaunge. The father forgaue his parte, god wolde in no wyse remytte his. If dedes maye speake, doo not so many exaumples, as we haue had a late, preach shameful death to all traytours, to al rebels: Can any man thinke, but that Poole hasteneth a pase, to that that goddis right iugement driueth him vnto: Come not all they to theyr confusion, that come to ayde a traytour agaynst his countrey, agaynst religion, agaynste god: whom I praye you, can he bringe with hym, but suche as Englyshe men in tyme past haue hadde fayre dayes vpon: If they were wonte to leaue theyr owne countreys, at the commynge of a smalle Englyshe host, shal we al passe of a fewe of theym: I haue hitherto handeled the matter, as though we were euen, as that gay ambassatour reported vs: But now I woll a lyttell shewe, what they haue wonne at our handes in tymes past, and

how we are now as able as euer we haue ben, to withstande them, they neuer weaker than nowe, neuer lesse able to inuade vs then nowe. for as our cause is able to enstrengthen al wekenes, so is their quarell able to make weapons faule oute of the handes of men strongeste. We maye saye, our guyde is not none, that beinge not called, toke this power vpon hym, he is our kynge, our ruler, by the wyll and ordinance of god, he is goddis mynister, vnto whose charge god hath commytted this realme, the gouernement is his, by goddis appoyntment, our dueties, to obey and serue him by goddes commaundement. What may our enemies saye, to comforte them in theyr vyage? We haue taken this iourneye, by the aduyse of an arrant traytour, we haue a rebell to oure capitayn, we go where god hath appoynted vs nothynge to doo. Howe many mo thynges maye combre them? howe fewe put theym in harte to entre amonge vs? what nation canne come hither, but we maye take our selues, god beinge but indyfferente, abler to defende our realme,

then

thenne they to inuade it? I woll take recorde of none of our owne cronicles. Let vs beleaue but our enemies, let it be true that they saye? Haye we not haue better hartes to encounter with the proudest of theym, than they to lande in our realme? Reade Froysarte, a frenche wryter, who wolde almoste thynke it possyble, that he writeth of vs? It were ryght expediente, that ponge Gentyll men dydde ofte reade theyr fathers noble actes, whereby vndoubtedlye they maye bothe be encouraged, to the lyke, and also know the wekenes of their enemys. We can not be worse matched, then we haue bene, and that at sondry tymes. We that then dyd so well, our quarell often tymes beinge but for a money matter, can we thynke nowe to do amysse, fyghtynge for the defence of religion, the restorynge of goddes worde, the mayntenaunce of goddes honour? Who can rede the battayle of Cressy, and not conceyue wonderful hope of victory, whan we be any thynge egally matched? If noble Edwarde the thyrd, coude vanquisshe the frenche kynge, and almoste al

the floure of Fraunce, they beinge, as theyr owne wryters testifie. viii. to oone of ours, what shall noble Henry the. viii. doo, whome god, by all wayes, seketh to enhaunce? Oughte not the battayle of Poyters to remaine freshe in our memories, where an handful of Englishe men, ouerthrewe all the force of Fraunce? for as theyr story sayth, there durst none tary from that fielde, but suche as neyther regarded honour ne shame. The frenche kynge was taken there, and well nere all the nobles of Fraunce slayne. The battayle of Altroye in Britayne, maye not be forgotten, our countrey wanne there noo small honour. For albeit the frenche men & Britons, ordered them selfe in theyr array wonderful prudently, & in theyr fight berye manfully, yet were they all slayne, or discomfyted. We haue also sometyme soughte honour in Spayne, and founde it very fortunatly. Dyd not noble prynce Edwarde discomfet kynge Henriche, vsurper of the crowne of Spayne, vanquyshe there, bothe the frenche men and Spaniardes, and settle kynge Peter in his

his right and rome ageyne: where dyd the hardye hartes and manly couragies of the Englyshe men better appere, than in the battayle on the see, before Sluse in Flaunders: the fight was fierce and terrible, and our men sore matched, for there were .iiii. of them to one Engiysheman, and they very experte men of warre vpon the see. There was noo place to flee, none to recule to, without losse of all. Here the noble Englyshemen bare them selfe so valyantely, that they got the victorye, vtterly discomfetynge and sleinge all the frenche men and Normans. We may forget the battayle of Agincourt, but they woll remember, and are lyke neuer to forget, with howe small an army, that most prudent and victorious kynge Henry the fyfte, vanquyshed that huge hoste of french men. How moch to al our comfortes, may we reioyse in the memory of the battayle, whiche most noble and victorious kynge Henry the eyght, called the fielde *Des esprons*, that is the fielde of spurres, bycause both the french men, as that daye, lefte all theyr defence, and

vſed nothynge but theyr ſpurres, flyeng one in an others necke, and we alſo compelled to vſe nothynge ſo moche as oure ſpurres, in purſuyng them, that ſo ſwiftly fledde, in folowynge them, that in no caſe wolde abyde, in rydinge after them, that ſo faſt ran away: His highnes was than almoſt with al the nobilitie of Englande, yea with al the floure and force of our nation in Fraunce: and yet the kyng of Scottes founde inoughe at home, to defende lytell Englande. He came, whan our ſtrengthe was out of the realme, he came vnloked for, with great prouyſion, with a puiſant army. His chance myght teache other pryncis, rather to gouerne well, that they haue, thanne to ſeke, that they can not come by. We that haue thus ben vſed to victories, ofte beaten our ennemies, of what nation ſoo euer they be, can we now loke for leſſe than great and hygh honour at their handes? haue not they as good cauſe, to be affrayde of vs, of whome they haue receyued ſo manye damages? as we to go with all courage ayenſt them, whom we haue ſo oft put to flyght,

flyght, so ofte shamed, soo ofte put to the worse: had we than stomackes, & shal we lacke now: had we than cause to do valiantly, and fynd we none now: Was there euer prince, that dyd, or coulde better rewarde the seruyce of his subiectes, than our moste bountyfull souerayne: Haue not all we, that be Southerne men, good cause, to shewe our selfe harty, courragiouse, valyaunt, seynge that we knowe, the Northen men, wol do what they can, to make a large mendes, for their late faute: I doubte not, but they haue moch desyred, some suche occasyon, to testifye their hartes and fydelitie, to the kynges hyghnes. They haue seene, howe mercyfully his grace gaue theym their lyues, whyche the lawes chalenged as forfayte and loste. We may all truste, they wolle well declare to his hyghnesse, that he rather lente theym lyues, than gaue theym any. And that they haue them in store redy to render them, whan so euer his honour, his cause, his commaundemente shall requyre theym. They beinge thus set, can we Sothern men, coume any fote

behynde them: Shall they be gladder to wype away suche blemysshe as fell vpon them, by the craftye seducement of suche as nowe are worthyly deade, than we desyrefull, to encrease his gracis beneuolence towarde vs: I truste as we be one realme, so our enemies shall fynde vs of one harte, one fidelitie, one allegiaunce. As god helpe me, euen in the tyme of the insurrection, I halfe wisshed, that some our ennemies had set vpon vs. I did not alone lamente, that whan bothe parties were so furnysshed to battayle, there was so vnmete a matche, for mē to shew themselfe hardy. I had red, and ofte remembred the wyse aunswere of Scipio to his souldiours. His host harde, that the Romaynes were at dissention, and wold nedes haue had hym, to sette vppon them, whyle they were so at variaunce. Naye, not so, sayth Scipio, this were euen the nexte waye to make theym agreed. And whan his soudiours wold make no ende of desyrynge him to go towardes Rome, he caused a couple of mastiues, to be sette togyther by the eares, and euen whan they

they were hardest at it, he in the syghte of all his hoste, shewed vnto the dogges a wolfe, whiche as soone as the dogges sawe, they straight way, were at one, and both folowed the wolfe. Men ofte tymes fayle of theyr purpose, and tourne thinges quyte contrarye to that they intended. There was a good wyfe, for soo we call them that be maryed, whiche beynge very wery of her husband, thoughte to dispatche hym by poyson. This woman afrayde leste one poyson wolde not serue her tourne, toke two, thynkynge she therby shoulde quyckely and spedelye haue wroughte her feate. She was deceyued, for where thone poyson alone had slayne hym, the stryfe of the one with the other saued hym alyue. If her crueltie had ben lesse, she had surely brought her purpose to effecte. Poyson hath put me in minde, here to tell a story done in our tyme, not longe sythens, by a noble man of Rome. I shall lyttell digresse from my purpose, for ye maye also lerne by this storye, that men ofte tymes haue great hurte, where they loke for great pleasure. There is in

Italy

Italie a tentill man, whome for his ver-
tue and noble qualities, the holy college
of Cardinals, by intreatie of Paule their
byschoppe, haue made cappteyne of the
churche: his name is Petrus Aloisius,
a braunche commen of a good stocke, as
ye shal wel perceyue by his fruites. This
great capitayne, by chaunce had to passe
by the byschoppe of Phanes house. The
byschoppe hearynge of this, and glad he
had occasion gyuen hym, to offer kynde-
nes vnto suche an estate, mette signior
Petro Aloisio, and offered him his house.
The cappytayne of the Romysche churche,
was lyghtly persuaded, to lodge with the
byshop. the byschop interteyned hym, as
hyghelye as he coulde deuyse, sparynge
neyther labour, in proudynge all suche
deynties as myghte make his chere the
better, ne cost in dressyng of them. When
supper and banckets were done, the time
of reste well paste forthe, the byschoppe
brought his guest to his chambre, where
he desyred hym of pardon, that his chere
was noo better, trustynge thoughe there
were nothynge mete for suche a persona-
ges in-

ges interteynment, that yet he wolde accepte his good harte and wylle, whiche fayne wold his fare had ben hygher, and is moche sory it was not so. And there he made hym the courteyse offer of the Italyan, desyrynge hym, if there were any thynge in all his house, that his phantasie stode to, that he wolde thynke it his owne, and so to take it. And that he, his bodye, his harte, and all his, was at signior Aloisius commandement. I knewe the bysshoppe wonderfull well: he was vndoubted, as well lerned a ponge man. as fewe were in Italy. His style so pure, he in writynge so elegante and eloquent, that I dare saye, there were not. x. in all Italye, not two of his age, that coulde matche hym. The cappytayne, after the bysshoppe had bydden hym good nyghte, called. iii. or. iiii. of his men to hym, tellynge them all of the bysshops offer, sayinge, I lyke well this parte of the offer, that his body is at my commandemente, I intende to morowe in the mornynge to proue, whether he be a man of his worde or noo. If I canne not obteyne by fayre

meanes,

meanes, I intende to vse your helpe, and haue it by force. Wherfore be not farre of at his commynge hyther. The bysshop came in the morynyng, to geue hym good morowe, he dyd so. The capitayne thanked hym moche for all his kyndnes, and moste of all, that he hadde made hym the nyght before so ample an offer, sayinge, thoughe there be manye thynges here, which I fansy wel, yet I purpose to take that parte of your offer, where ye sayde your person is at my commaundemente. Certes I woll sease vpon that, and leaue all other thynges to you. The bysshoppe sore astonied, knewe what his abomynable demaunde mente, and sayde: Sir I knowe ye can lyttell fansye, thynges soo fylthy, myne age maketh your wisedome to attempte me, therby to haue a prose of myne honestie. No *Sangue di dio*, sayth the capitayne, I meane ernest, and I praye you so take it. The bishop nowe no more astonied, but euen hart angry, made him a sharpe answere. Syr sayth he, thoughe I haue not made you suche chere, as I wolde, yet haue I made you as good as

I

I coulde haue done, though the Empe-
rour had ben in my howſe. for ſuche my
good wyl, I lytell thought ye wold haue
offered me ſo great vyllany, and in myne
owne howſe. but ſet your harte at reſt, I
woll be torne in peces, rather than you, or
any lyuinge creature, ſhal make me wil-
lyngely to fall into ſo brute and vnnatu-
rall a ſynne. What trowe ye the capitayn
dyd here, lyke a capitayne of that church
I warrant you. His men were at hande,
whyche enforced the byſſhop, ſpite of all
his ſtryuynge, to kepe his promyſe. How
happye is Aloiſius, that hath ſuche fau-
tes, as none his aduerſarye dare charge
hym with all: a thinge to be wondered at,
men can not tel without ſhame, that they
do nothynge aſſhamed of. The byſſhop
ſayd, Sodom & Gomorra ſunke for this
ſynne, woll god ſe it euer vnpunyſhed in
the: though god differre puniſhment, in-
tendynge them peyne euerlaſtyng, whoſe
offences are greatter, than any punyſhe-
mēt here may be thought mete for them,
woll not the emperour one day ſe lawes
made for ſuche ſyn executed: I truſt to ſe

his

his mateſtie, er it be longe, I truſte to be harde, and nothynge doubte, but he woll ſee this vltrage, this vylanye, that thou haſt done me, punyſhed. I woll make an ende of ſo fylthye a matter, and trouble honeſt eares no longer. This capitayne of the churche, prouyded ſo, that within iiii. or. v. days after, the byſhop was poiſoned. Wold ye not thynk this graffe cam of good ſyze? His mother was broughte a bed, longe er ſhe were maried, and his father is nowe byſhop of Rome. Trowe ye, the churche of Rome, wherof ſuche a father is the heade, ſuche a ſonne the capitayn is not a dere darling vnto Chriſt? Wolde he let her be gouerned of the one, defended of the other, if he loued her not excedyngely? Dothe not god rather admonyſſhe all princis, howe lyttell he ſetteth by this ſtrompet of Babylon, whom he hath left in ſuche mens handes? Here I muſt nedes tell, that that I haue hard Reynolde Pole, the cardynall, ofte ſaye, and not I alone, but many mo, whom I can name, men of honeſte credite. This Pole, than a perle of his contrey, now a

fowle

foule pocke to it, wente to Rome at his fyrst beynge in Italy, thynkyng to haue leyne there halfe a yere or more. God let me neuer speake, ne wryte after this day, If he hath not sayde, and that very ofte, where I haue ben in presence, that whan he had ben there. iii. or iiii. dayes, and seen the abhomination of the cardinals, bysshops, and other theyr officers, with the detestable vices of that citie, he could in no wise tary there any lēger. He could not than abyde. v. dayes in Rome. and now, Ambition be thanked, he hath this alwayes in his mouthe, *Roma mihi patria est*, Rome is my natiue countreye. Hath not Rome a wōderfull vertue in it, that thus sone can brynge men at one with vyce, in loue with synne and abhompnation? If he a traytour, forsaketh his countreye, changeth England for Rome, fyghtyng for them, ayenste vs, shall we not stycke to our countrey, not fight ayenst al men, in defence of Englande? They thynke to worke vs moche displeasure. they maye chance to make the rodde for vs, and we to beate them. Aman set vppe a peyer of

gallowes, to hange Mardocheus vpon: Mardocheus euen by that occasion was made nexte vnto the kynge in honour, and Aman truste vppe. There is a prety greke Epigram, whiche saythe, A pooze felawe, beinge in great necessitie, moche troubeled foz lacke of pence, gat hym an halter, and thoughte therewith to haue made an ende of his mysery. by chaunce, as he sought a tree, he founde an hourde of money. councell here he neaded none, to persuade him to chaunge his purpose. No, he forthwith layde the halter where he founde the money. But he that hadde lodged his treasure there, not longe after commynge thyther, and finding it gone, and an halter at hande, thoughte the vse of his money paste hym, and so vsed the halter. The bysshop of Rome thynketh to haue a great pzay here, The cardinall thynketh so to, they may chaunce to seke hurdes, and fynde halters. They truste by this vyage, to wynne theyz spurres, perchance they may lose theyz bootes to. At the beginnynge, who coulde thynke, but the laste commotion wold haue done

excedynge

excedynge moche hurt to England: God euer be thanked, we could scase haue wisshed it better. assuredly, we myght wonderous euyll haue lacked it. No exaumples myghte be brought, but the commynge of this trayterouse cardynall, the commodities that I truste woll ensue of it, shall make vs mystrust fewe thynges hereafter, excepte we become chaungelynges, and for a tryfle leaue that we haue hitherto godly folowed. The diuell in an other worlde myght playe hym, He had men inough, that wrought for hym, he then was at rest, but nowe he seeth his kyngdome is assauted, and that he must either lose a great portion of his dominion, or els in tyme besturre hym. he hateth alwayes good princis and magistrates, neuer ceassynge to styrre vp sedition vpon them, to bringe in ennemies, to interrupte that they go aboute. It is verye tru, that saynt Cyprian saith, The deuyl, Christis aduersarie, besiegeth no tentes so sone, pitcheth battayle with none so soone, as with the souldiours of Christ. When in errours, men drowned in lustes,

in noughtynesse, after he hathe thrown them downe, and made them full his, he cõtemneth and passeth by them, nothing affrayde leste they starte. But those he sekethe to hurle downe, whome he seethe stonde faste. Wherfore, seinge no men ar more troubled, none ofter assaulted with greatter peryls, than they that intende to do truely the office of christen magistrates, it is exceedynge nedefull, that a kynges reason, power, harte, and mynde be well defended with the shielde of goddis worde, with affyance in his promyses, that therby he may stande sure, ayenst all stormes of this worlde, ayenst all surges of frownynge fortune, ayenst all violent force, not onely of men, but of dyuelles. God be praysed, we haue a prince of inuincible courage, whose hart god hath so enuironed with his gracis, so furnyshed with his giftes, so strengthened with the assured affyaunce of his promyses, that he woll venture al thing rather than the losse of his subiectes sowles. He woll rather be at vtter enmitie with all pryncis, thã suffer the knowlege of goddis worde to be

to be taken out of his realme. His highnes woll in no case, his subiectes commit any fornication herafter with that abhominable hore, which hitherto these many yeres, hath soused all kyngdomes in the dragges of Idolatrie, of Hypocrisie, of al errors. His grace wol, their lowsy marchãtes vtter no more of their brokẽ ware among vs. And as his highnes wol our soules be out of perylle, soo I praye you, what kynge, sythens kynges ruled fyrste this realme of England, hath made gretter prouision for the saftie of our bodies? Is it possyble, that any his gracis subiecte, can refuse peyne, whan his highnes rydeth about from hauen to hauen, from castell to castell, dayes and nightes deuisynge all the ways that wytte cane inuent, for our assuraunce? What charges is his grace at, for the fortifyenge of Caleys, Hammes, Guysnes, for the repairyng of Douer hauen, Douer castell, for buylding bulwarkes in the downes, bulwarkes at Folkestone? What a realme woll Englande be, whan his grace hath set walles accordyng to the dyches,

that runne roundc aboute vs: England wol than be moch liker a castel, than a realme. His grace hath deuised a bulwark in the Camber, a bulwark at Calshottes poynte, a bulwarke at the Easte cowe, a bulwarke at the West cow. His highnes fortifieth Portismouth, Southampton, Weymouth, Portland rode, Torre baye, Plymmouthe hauen, Dermouth hauen, Falmouth hauen. This ones done, what enemy, be he neuer so strong, wol thinke, he can inuade England on those parties of it? Now, that ye may know, his highnesse careth for all, and not for some, he fortifyeth Barwycke, bothe towne and castelle, Carliel, towne and castel, setting men a worke for the repayring of Warke castell, Bamborough castell, Alnwicke castel, Scarborowe castell, Pownfret castell, fortifieng also Kyngston vpon Hul, Grimisbye vppon Humber. Lynne also shall be made strong, Yermouth rode fortified, two bulwarkes set vp at Lestoffe. Alborne Hoppe in Norfolke, Langers poynte, Orwell hauen, are to be fortifyed. ii. blocke houses to be made at Tilbe-

ry. iii. blockehouses at Graues ende, whi che with many other foztresses and mu= nitions, foz this our countrey, his grace woll shortely with all spede, to be set foz= warde. If his highnes thus diligentely watche, that we maye safely slepe, spend his treasure thus largely, that we maye surely kepe our goodes, were it not our great shame, to suffer his highnes to tra= uaile alone? Is it not our partes, in this oone thynge, euen to contende with his grace, that is, to loue his honour, his prosperytie, moze than he canne loue our welth & safetie? We might, yea we ought to stryue with his grace, and to desire to ouercome hym, in louynge our contreye. and his highnes goinge befoze, to the de= fence of Englande, can we tary behinde? where his highnes is contente to spende all his treasure, content to venture hym selfe foz our saftie, can we be so vnnatu= vall, as not to acknowlege suche good= nes of our soueraygne? can we acknow= lege it, and not thynke our selues bound to spende bodyes, goodes, foz his hygh= nes preseruation, thoughe we shulde re=

ceiue therby none other commoditie? can we beinge in moste ieoperdie our selues, not besturre vs? Were it not our vtter rebuke, that his highnes shuld loue vs better thē we our selues? we must not think, that we fyght with ennemies, which wol be content with victorie, if they gette the ouer hande of vs: they seke our bloude, they couet our destruction. & if they spare some, yet the sacke, the spoyle shall touch all men. The turke suffereth men, taken in warre, to kepe theyr religion, to serue god, as his lawes woll. The bysshop of Rome, moch crueller then Turke or Sarasē, thinketh his victory worth nothing, excepte he ouerthrowe goddes worde, excepte he driue out ryght religion, except he vtterly bannyshe Christe. Honour is offered vs, and suche honour vndoubtedly as neuer came to our nation, if we lust to take it. I woll ende with a prophesie, not lately commen out of Wales, but founde in scripture, in the. iiii. boke of Esdras. There is mentiō made of a proude Egle, that so moche toke vpon her, that al princes, all kyngedomes were troden vnder her

her fete. What and whom this Egle figureth, we can not doubte, if we wol beleue godes owne exposycion. It sygnyfieth sayth he, the same kyngedome, that Daniell sawe in his vysion, whiche was the kyngdome of Antichriste, the reigne vndoubtedly of the byshoppe of Rome. All thynges spoken here of the Egle, agree with hym as iust as may be. This byrde. sayth the text, made al the erthe afrayde, all men trembled, at her syght, all thyng became subiecte to it, no man a long season so hardy, as to gaine say her. But at the laste saythe Esdras, Ecce Leo, *concitatus de sylua rugiens*, Loo, there came oute of a woode a Lion a gret pace, rorying a lowd, and sayde to this saucye and mysproude Egle, I woll speake with the, the lorde hath to say to the, and woll say thus, Art not thou he, that hast ouercome the other my creatures, whiche I wolde haue had reigned in my worlde? Arte not thou he, that hast ruled the worlde in moche feare and tremblyng, holding it in naughtiest labour, in workes most fonde, dwellyng in all partes of the erth, by deceyte crafte

and treachery? Art not thou he, that hast iudged the erth, *non in ueritate*, in falshode, not in truthe? Thou haste troubled the mylde sorte, and hurte theym that loued quietnes, peace, and rest, mē that sought and taught the ease of troubeled cōsciences. Thou hast loued lyers, and destroyed the habitations of them, that brought forth good fruite, settynge idle and dzane bees in theyr places. Thy spitefull handlynge of the worlde, the contumely thou diddeste vnto all princes, is ascended vp euen to the syghte of the hygheste. Thy pryde is sene. God hath loked vpon this proude tyme, and Lo, saythe this courageous Lion, his tyme is at an ende, the mischefes of this Egle are almooste at a poynte. Wherfore, saythe the Lion, appere thou noo more Egle, neyther thyne horrible winges, nor thy mischeuous hedes, nor thy rauenyng clawes, ne thy body whiche is holly compacte of vanities, al bayne, the Lorde cryeth to the, Away: the Lion, hauynge a mans voyce, as the texte sayth, byddeth the trudge. and why? cause straight folowethe, That thou ones

gone, the erthe may be refreshed: that thy kyngedome ones fallen, men may turne ageyne to freedome, delyuered from thy vyolent power: that thy baggage caste out of mens hartes, they maye hope, to receyue his iugement, his mercy, whiche made the erthe, and al the dwellers vpon it. While the lusty Lion spake these wordes, the heed of the Egle began to stand awrye, the winges were no more sene, her kyngedome waxed weake, feble, full of trauayle, tumulte, and busynesse, moch a do to kepe it on fote, all the Egles body was set a fyre.

¶ That prowde Rome is mente by this prowde Egle, the texte is playne, the circumstaunces are suche, that thoughe it were in doubte, we myght easyly applye the Egle to the Romyshe byshop, and to none other. Nowe by the Lyon, who is ment, the texte sayth nothynge. What if I contende, noble HENRY the. VIII. to be this Lyon? May I not haue many coniectures, to leade me this way: many thynges euen taken of the same place, to make other men thinke so to? Fyrste, as

the

the Egle hath always ben the Romains badge, so hath kynges of England euer more gyuen the Lyon in their armes: so that it can so well be applyed to none other prince. The Uenetians giue the Lion, but theyr Lyon commeth not oute of the wodde, but oute of the water. They dwell in water, our Lyon fetcheth all his force nexte vnto god, out of the woddes, our bowes, our arrowes, are fetched out of the woddes. Our Lyon, whan he rangeth towarde his enemies, wel declareth to theym, that he cometh from the wood. But to go somewhat nygher to our purpose: Who hathe tolde the rauenynge Egle, this terrible tydynges? Who but HENRY the. VIII, our noble and courageous Lion? This Lion, saith the text, is a wynde, whiche the Lorde hath kepte in store, for these later days, bothe to tosse the Egle and her byrdes, and also to refreshe, refrigerate, and comfort our consciences, that soo longe a season, haue laboured, panted, and boyled in synne, styl in feare of hell. Hath not our noble king, with sondry blastes of the spirite of god,

all to rent this poppyshe power: al to shaken his neste: his seate: his hyghe trone: this wynde hath hurled suche duste into the Egles eyes, that her heed begynneth to waxe gyddy, her wynges to carye her, she woteth not whither, her clawes, to let fall suche praies, as she thought to haue brought to her neste. This wynd, our lordes prayse be it, hath blowen vs oute of this cruel Egles reache, we fele no more her sharpe talendes, which in tyme past, so griped our hartes, so seasoned vppon our soules. Our countrey is refreshed, our hope fyxed in the iudgemente of the lorde, our affiaunce sette faste in goddis mercy. Hath not our couragious Lyon, our pleasant wynde, blowen vp a blaste, that refreshed vs al, whan he by his preachers, by his proclamations, brake the chaynes, that our sowles lay tyed in, slaues and bond to Romishe tyrãnte? Came there not a gay cole to our harres, whan our Lyon sayde, *Hens proude Egle, appere no more here in Englande!* Wente there not sondry great lumpes of heupnes from oure hartes, whã we that were wont to dreade

nothyng

nothyng so moche, as the myspzowde su-
gemente of the Egle, begunne to refuse
mercy and forgyuenes at his hande, and
to seke it of hym, whiche made vs, and is
mercy it selfe, and the onely forgyuer of
synnes: Is not this a swete breathe, that
our wynde powreth vppon vs all? Be
not these pleasant blastes: This wynde
is cited to aryse, cyted by hym, that ruleth
all wyndes, in the. iiii. chapyter of Can-
tica canticorum, by these wordes, Vppe
thou nozth wynde, blowe vpon my gar-
deyn, that the smell therof may be caried
on all sydes, that my derely beloued may
come thither, and eate of the fruites, that
growe therin. Is not our wynde vp, ac-
cordynge to his call, hath not he wel bla-
sted his commission abrode? hath not he
tolde the Egle of her rauenynge? of her
spoyle, and slaughter: If he hathe done
thus, and no pzynce but he, why may not
we thinke, that noble HENRY the VIII
is the Lyon, the wynde ordeyned & sente
by god, to tosse this wycked tyzaunte of
Rome, to blowe him out of al chzisten re-
gions: Se ye not, to what honour god
calleth

calleth our nation: may not we reioyce, that god hath chosen our kyng, to worke so noble a feate: God sayth, a Lion shall teare this tirãtes auctorite in peces. God sayth, a wynde shal shake hym out of his cheyer: shall we not thynke, this Lyon, this wynde, to be our soueraygne, our kynge, whiche firste of all princes, durst take hym by the bosome: Let this yelling Egle approche towarde vs, let her come with all her bydes about her, let a traytour cary her standard: doth not god say, her wynges shall be cut, her kyngedome ware feble, the Lyon ware stronge, and saue the residue of goddes people, filling them full of ioye and comfort, euen while the worlde endureth. Let vs, let vs therfore worke lustely nowe, we shall play for euer hereafter. Let vs fight this one fielde with englysshe handes, and englysshe hartes,

perpetuall quietnes,
rest, peace,
victorie, honour, welthe,
all is owers.

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